A CONCISE TREATISE OF AUTHENTIC TRADITIONS REGARDING THE RIGHT TO DIVINE LEADERSHIP (IMĀMATE) OF THE TWELVE IMĀMS

COMPILED BY THE LATE ĀYATULLAH AL-MIRZĀ JAWĀD AL-TABRĪZI.

TRANSLATED BY AFZAL SUMĀR.

EDITED BY: THE SUN BEHIND THE CLOUDS PUBLICATIONS.

THIS TRANSLATION IS DEVOTED IN GRATITUDE TO THE MEMORY OF THE LATE MR GULAMHUSSEIN BHAI SOMJI, MRS TAHERA BAI SOMJI, MR MAHMUD BHAI SOMJI AND ALL THE DECEASED BELIEVERS WORLDWIDE.

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INTRODUCTION.

All praise belongs to Allāh, the Lord of the Universe, and may His peace and blessings be upon Muḥammad and his purified progeny.

Questions frequently arise concerning theological issues relevant to Muslims, especially among the adherents of the Ahlulbayt. The motives underlying these questions tend to be diverse. Some raise questions in order to learn; and seek evidence regarding a subject. Such people need to be given convincing and complete answers, which is the objective of this treatise, with the help of Allah (swt). However others have a different motive in raising such questions; their aim tends to be; to create doubts with regards to those issues and to cast suspicion in the hearts of the lay adherents of the Ahlulbayt.

One of the identifying marks of the second category of people is that they do not put forward their questions and arguments to the scholars of religion; those who are specialists in doctrinal affairs and capable of substantiating those doctrines with definitive proofs. Rather they spread their doubts and misgivings among the lay people; those who have not examined in a precise and meticulous manner the farthest limits of those problems nor have they scrutinised its proofs. Therefore such mischievous people find a ready market and a great demand for their scepticisms and doubts among the naive believers.

These mischievous sceptics tend not to be concerned with the type of question asked, nor do they wait for an answer. Rather, if they are supplied with a convincing answer, they only ignore and sideline it and jump on to another question and doubt.

Hence, you will observe them on one day doubting some historical incidents connected to the doctrine of divine leadership (Imāmate) and on another, doubting the life and existence of the Imām al-Mahdi (May Allāh hasten his re-appearance); or asking about the benefit of his occultation; or doubting the traditions about the infallible Imāms, saying that no traditions exist about the Imāms or about the Imāms who came after al-Ḥusayn (a.s.)

We are not concerned here with such people nor are we addressing them in this treatise; rather we do not even hope for their guidance after they have chosen this path for themselves, the path of scepticism. Allah (swt) says in the Qurʾān; 'Allāh

shall never forgive them, nor shall He guide them to any way…"[1]. Instead our discourse is addressed to the people of justice, 'who listen to the word (of Allāh) and follow the best (sense) of it.'[2] Furthermore it is addressed to the lay believers of the true sect who are looking forward to obtaining clear proofs with which to refute the allegations of the sceptics and the doubts of the deviant. It is for those who have come across questions put forward by sceptics who may have demanded answers for questions on the subject of the traditions concerning the divine leadership of the infallible Imams. Thus this short treatise is undertaken for these people, knowing full well that it is impossible to carry out an all-encompassing investigation of the evidences; for an exercise such as that would necessarily require recourse to the books and compilations of traditions compiled in this field.

THE METHOD ADOPTED IN THIS TREATISE.

The method adopted in this treatise will be to present some of the clear and authentic traditions which specify the names of the Imāms (a.s.) in order to refute the claims that suggest that no traditions exist for their divine leadership or for the divine leadership of some of them. This will further prove that those who make such suggestions –if they are sincere- are deficient in their knowledge of, and familiarity with, the traditions of the Ahlulbayt and lacking insight in their narrations. We shall endeavour to make sure that the traditions, which we cite, are authentic and devoid of doubts or controversy.

This treatise is divided into two parts. The first part is further sub-divided into three sections. The first section consists of traditions, which discuss the institution of divine leadership (Imāmate) under the general title of 'the sons of al-Ḫusayn'. The second section consists of traditions, which stipulate the right to divine leadership for a specific group from amongst the sons of al-Ḫusayn (a.s.), such as the narrated texts specifying the Imāms till Imām al-Bāqir (a.s.). The significance of this body of traditions is to refute the claims of the sceptics who maintain that no traditions exist for the Imāms *after* al-Ḥusayn (a.s.). The third section consists of traditions, which stipulate the identity of the Imāms all at once.

The second part consists of transmitted traditions, which describe the right to divine leadership of the Imāms subsequent to Imām al-Bāqir (a.s).

It is not necessary to present *all* these traditions, because for the one who requires evidence; a single authentic tradition, which mentions the Imāms collectively, should suffice, irrespective of whether they are under a general title or mentioning each Imām individually. However, they shall be presented in this treatise for the sake of confirmation and assurance and to demonstrate that the traditions regarding the Imāms are available through numerous chains. As Allāh says in the Qur'ān 'There is indeed an admonition in that for one who has a heart, or gives ear, being attentive.'[3]

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[1] Sura al-Nisā verse 168.

[2] Sura al-Zumar verse 18

[3] Sura al-Qāf verse 37.

In addition to citing these traditions, a mention will be made of the extremely challenging and harsh circumstances, which surrounded the Imāms of the Ahlulbayt and their followers in the different phases of history. This made, narrating traditions, which specified the divine leadership of the infallibles, especially those Imāms who lived in the later periods extremely dangerous.

PART ONE.

TRADITIONS THAT SPECIFY THE NAMES OF THE INFALLIBLE IMĀMS.

Numerous traditions can be found in Shiʿa hadith literature, which specify the names of the infallible Imāms. However, as the aim of this treatise is to be succinct, it will be sufficient to mention one or two authentic and clear traditions in every section. This will be adequate for one who requires evidence and proof. These traditions can be divided into several types in light of their contents.

SECTION ONE: TRANSMITTED TRADITIONS, WHICH SPECIFY THAT THE IMĀMS ARE FROM '*THE PROGENY OF AL-ḤUSAYN (A.S.).*'

The traditions, which specify this, provide responses to several queries: firstly, they respond to those who are sceptical of the existence of traditions for the right to divine leadership (Imāmate) of the Imāms after al-Ḥusayn (a.s.). This is because these traditions are considered explicitly clear texts on this subject. These traditions also stipulate the genealogy of the Imāms after al-Ḥusayn (a.s.), restricting them to his pure lineage and denying this station to those who do not belong to this house. Therefore whoever claims that divine leadership (Imāmate) is from other than them, his claim is void even if he was a Hāshimite or a Qurayshite, rather even if he was from the progeny of Amīr al-Mu'minīn (a.s.) but not from the progeny of al-Ḥusayn (a.s.) as the traditions specifically stipulate the particular progeny that the Imams belong to. These traditions also prove, by implication, that the Imāms are from the tribe of al-Quraysh, in fact the traditions transmitted from non-Shiʿa sources often include that the Imāms are from the tribe of al-Quraysh, and this is an explanation for these traditions, whereby one who is from the sons of al-Ḥusayn (a.s.) is by necessity a Qurayshite.

From among those traditions, the following selection have been chosen:

The authentic tradition reported by Shaykh al-Kulayni, may Allāh bless him…[4] from Abu ʿAbdillah al-Ṣādiq (a.s.), who said the following in the course of mentioning the Imāms… 'Thus Allāh continued to choose them (the Imāms) for His creatures, ***from the progeny of al-Ḥusayn (a.s.)***, from the offspring of every Imām. Whenever an Imām would pass away from among them, He (Allāh) would appoint for His creatures an Imām, and a guiding authority from his (i.e. the deceased Imām's) offspring…'[5]

[4] Translator's note: The following is the chain of narrators between al-Kulayni and al-Ṣādiq (a.s.): Muḥammad bin Yaḥya (who reported) from Aḥmed bin Muḥammad bin ʿIsa, from al-Ḥasan bin Maḥbub, from Isḥāq bin Ghālib.

[5] Al-Kāfi Vol 1 pg 203.

And from among the traditions is the authentic tradition reported by Shaykh al-Ṣadūq, may Allāh bless him, from…[6] Abu Ḥamza al-Thumāli, from Abu Jaʿfar al-Bāqir (a.s.). Abu Ḥamza al-Thumāli said: 'I heard the Imām al-Bāqir (a.s.) say; "Surely, the closest of people to Allāh, the Exalted the Majestic, and the most learned and gracious of them is Muḥammad, the blessings of Allāh be upon him and his progeny, and the Imāms. Therefore follow them[7] and dissociate yourselves, from those whom they dissociate, ***I mean al-Ḥusayn and his progeny***, for the truth is with them and they are the vice-regents and from them are the Imāms. Thus wherever you see them, follow them. And if a day dawns upon you when you do not see any one from them, then call for the help of Allāh, the Exalted the Majestic, and observe the established practice which you were observing and adhere to it, and love those whom you used to love and hate those whom you used to hate, for indeed, how soon will the relief come to you!!'[8]

A tradition which corroborates the above tradition, is one which Shaykh al-Ṣadūq reports in Kamāl al-Dīn, from his father, from…[9] Sulaym bin Qays al-Hilāli from Salmān al-Fārisi who said; 'I came into the presence of the Prophet, may the blessings of Allāh be upon him and his progeny, and al-Ḥusayn was on his lap and he was kissing his eyes and mouth and saying: "You are a leader and son of a leader, you are an Imām and the son of an Imām and ***the father of Imāms***. You are a proof of Allāh and the son of His proof and ***the father of proofs. They will be nine in number and they will be from your progeny***, and the ninth of them will be their Qā'im (the one who will rise.)[10]

SECTION TWO: TRADITIONS THAT SPECIFY THE NAMES OF THE IMĀMS BEGINNING FROM AMĪR AL-MU'MINĪN ʿALI (A.S.) TILL IMĀM MUḤAMMAD BIN ʿALI AL-BĀQIR (A.S.).

Traditions of this nature are numerous, and it is sufficient in this case to cite two examples.

Firstly, the authentic tradition narrated by Shaykh al-Kulayni, may Allah bless him, from…[11] Abu Basīr who said; 'I asked Abu Abdillāh al-Ṣādiq (a.s.) regarding the

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[6] Translator's note: The following is the chain of narrators between al-Ṣadūq and Abu Ḥamza al-Thumāli: Muḥammad bin al-Ḥasan bin Aḥmed bin al-Walīd, from Muḥammad bin al-Ḥasan al-Saffār, from Aḥmed bin Muḥammad bin ʿIsa and Muḥammad bin al-Ḥusayn bin Abi al-Khaṭṭāb and al-Haytham bin Masrūq al-Nahdiy, from al-Ḥasan bin Maḥbub al-Sarrād from ʿAli bin Ri'āb.

[7] Translator's note: Literally; 'Enter where they enter.'

[8] Kamāl al-Dīn vol 1, pg 328.

[9] Translator's note: The following is the chain of narrators between al-Ṣadūq's father and Sulaym bin Qays al-Hilāli: Saʿd bin ʿAbdullāh, from Yāqūb bin Yazīd, from Ḥammād bin ʿIsa, from ʿAbdullāh bin Maskān from Abān.

[10] Kamāl al-Dīn vol 1, pg 262.

[11] Translator's note: The following is the chain of narrators between al-Kulayni and Abu Baṣīr: **ʿAli** bin Ibrāhīm, from Muḥammad bin ʿIsa, from Yūnus, and from ʿAli bin Muḥammad bin Sahl bin Ziyād Abi Saīd, from Muḥammad bin ʿIsa from Yūnus, who narrated it from Ibn Miskān.

Qur'ānic verse "Obey Allah, and obey the Messenger and those vested with authority from amongst you".[12] He responded: "It descended in favour of ʿAli bin Abi Tālib, al-Ḥasan and al-Ḥusayn (a.s.)"

So I said: "People ask, what was the reason that He (Allāh) did not name ʿAli and the people of his house in the book of God?" The Imām replied: "Tell them; the command for the ritual prayers (al-Ṣalāt) was revealed to the Prophet, but Allāh did not designate the number of cycles for them (i.e. for the people), whether they would be three or four, till the Prophet of Allāh explained that. The command for the alms-tax (al-Zakāt) was revealed to the Prophet, but Allāh did not specify for them (i.e. for the people) that it was to be a dirham for every forty dirhams, till the Prophet of Allāh explained that for them. The ordinance for the annual pilgrimage (al- Ḥajj) was revealed but Allāh did not say "go round (the Ka'ba) seven times" till it was the Prophet of Allāh who clarified that for them, and the verse "Obey Allah, and obey the Messenger and those vested with authority from amongst you" was revealed and it was revealed in favour of ʿAli, al-Ḥasan and al-Ḥusayn, and the Prophet of Allāh (in clarification) said in favour of ʿAli "whosever's master I am, then ʿAli is also his master" and he (peace and blessings of Allāh be upon him and his progeny) said "I bid you to follow the Book of Allāh and the people (worthy) of my house, for I asked Allāh that He should not separate them from each other till He brings them to me at the fountain and He has granted me that", and he (pbuh) said "do not teach them for they are more learned than you all, and they will never drive you away from the door of guidance nor will they ever make you enter the door of misguidance".

(The Imām continued his speech). "If the Prophet had remained silent and not clarified who the people (worthy) of his house were, then the progeny of such and such would have laid claim to it, but Allāh revealed this verse in His book, "Indeed Allāh desires to repel all impurity from you, O People (worthy) of the Household (of the Prophet) and purify you with a thorough purification, "[13] as an endorsement for His Prophet. Thus the Prophet made ʿAli, al-Ḥasan, al-Ḥusayn and Fāṭima to enter the blanket / robe in the house of Umm Salama and then said: "O Allāh! Every Prophet has those who are (worthy) of his house and significant to him and these are (worthy) of my house and significant to me." So Umm Salama said: "Am I not (worthy) of your house?" (The Prophet replied): "You are on the path of righteousness, but these are (worthy) of my house and significant to me"

(The Imām continued his speech). "When the Prophet passed away, ʿAli was the worthiest of all men, on account of the abundant virtues which the Prophet had conveyed about him and on account of him (i.e. the Prophet) establishing him (ʿAli) and raising him by his hand[14], yet when ʿAli passed away, neither was he able to nor did he bring in Muḥammad bin ʿAli[15] or al-ʿAbbāss bin ʿAli[16] or anybody else from

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[12] Sùra al-Nisā verse 59.

[13] Sūra al-Aḥzāb verse 33.

[14] Translator's note: This is a reference to the Event of Ghadīr.

[15] Translator's note: Better known as Muḥammad al-Ḥanafiyya.

[16] Translator's note: Muḥammad bin ʿAli and al-ʿAbbāss bin ʿAli were two sons of Amīr al-Mu'minīn

his children into the divine leadership (Imāmate)…for had he done that then al-Ḥasan and al-Ḥusayn would have protested that: "Certainly Allāh, the Blessed the Exalted has revealed about us just as He revealed about you and He commanded our obedience just as He commanded your obedience. The Prophet of Allāh conveyed our merits just as He conveyed yours, and He (Allāh) removed impurity from us just as He removed it from you."

When ʿAli passed away, al-Ḥasan was the worthiest of them all (i.e. of all of ʿAli's children) due to his seniority, however when he passed away, he did not and neither was he able to bring in his son into the divine leadership (Imāmate), even though Allāh the Dignified, and the Majestic says (in the Qurʾān) "…The blood relatives are more entitled to inherit from one another in the Book of Allāh…"[17]and so he (al-Ḥasan) could have applied this verse to his son…but then al-Ḥusayn would have protested that "Allāh has commanded my obedience just as He commanded your obedience and the obedience of your father, and the Prophet conveyed my merits just as he conveyed yours and your father's, and Allah removed impurity from me just as He removed it from you and your father."

But when the office of divine leadership (Imāmate) reached al-Ḥusayn there was none from his house who could protest at him, as he would have to his brother and father had they wanted to divert the affair (of the Imāmate) away from him, though they did not do it.

So then the matter reached the point where the divine leadership (Imāmate) passed to al-Ḥusayn, at which point the interpretation of this verse "…The blood relatives are more entitled to inherit from one another in the Book of Allāh…" came to pass, and so it (the divine leadership) devolved upon ʿAli bin al-Ḥusayn after al-Ḥusayn, and after ʿAli bin al-Ḥusayn it devolved upon Muḥammad bin ʿAli." Then he (al-Ṣādiq (a.s.) said: "The impurity (referred in the verse above[18]) means "doubt". By Allāh! We do not doubt our Lord, ever!!"[19]

Here, it is necessary to draw attention to two important points, which this tradition makes:

Firstly, the tradition responds to the reservation that some may have had concerning the reasons why the names of the Imams are not clearly mentioned in the Qurʾān; especially if the institution of divine leadership (Imāmate) is so essential; and mentioning the name of Amīr al-Mu'minīn could prevent doubt and uncertainty. The tradition replies to this question by drawing a similitude between how revelation deals with this matter and the matter of the ritual prayers, the alms-tax and the annual pilgrimage in the Qurʾān. In all these cases, the finer details of these ordinances have not been made manifest in the text. Thus the issue of divine leadership (Imāmate) is dealt with in a similar way; where the obligation to obey the Imāms and those vested with authority was revealed, but the *specification* of their names was entrusted to the Prophet, and he fulfilled that duty excellently!

ʿAli (a.s.) from wives other than Fāṭima bint Muḥammad (s.a.w.w.).

[17] Sūra al-Anfāl verse 75, Sūra al-Aḥzāb verse 6.

[18] Translator's note: The verse of Purification – Āyat al-Taṭhīr (33:33) is meant here.

[19] Al-Kāfi vol 1, pg 276.

Secondly, the tradition makes clear that the appointment of the Imām is a divine affair which is not related to the matter of inheritance, or the desire of the previous Imām in designating the succeeding one, for he (the Imām) cannot - and neither will he divert its course from the one who is entitled to it by divine sanction. And in this matter, just as Amīr al-Mu'minīn was appointed by divine sanction, so was ʿAli bin al-Ḥusayn Zain al-ʿĀbidīn, and Muḥammad bin ʿAli al-Bāqir (a.s.). There is no difference between them in this regard, in contrast to the claims of some sceptics who claim that explicit designation was only for the first three Imāms.

An additional tradition to support the above claim; that the Imāmate is a divine affair, and that divine designation is not limited to only the first three Imāms, is recorded by al-Kulayni where he narrates from…[20] Sulaym bin Qays who said: 'I witnessed the last testament of Amīr al-Mu'minīn, when he was making his last will to his son al-Ḥasan, and I witnessed his testament to al-Ḥusayn and Muḥammad[21] and all his sons, as well as to the leaders of his Shiʿa and the members of his house. Then he handed over to him (al-Ḥasan) the book and the weapon and said to him: "O my son, the Prophet of Allāh commanded me to express my last bequest to you and to bequeath you his books and his weapon, and he ordered me to command you that when death approaches you, then you should bequeath them to your brother al-Ḥusayn." Then he turned to his son al-Ḥusayn and said: "The Prophet of Allāh commanded you to bequeath them to this son of yours," and he clasped the hand of ʿAli bin al-Ḥusayn. Then he said to ʿAli bin al-Ḥusayn "the Prophet of Allāh has commanded you to bequeath them to your son Muḥammad bin ʿAli, and to convey to him mine and the Prophet's greetings."[22]

SECTION THREE: TRADITIONS THAT STIPULATE THE NAMES OF THE IMĀMS ALL TOGETHER.

These traditions will serve to bring to an end the excuses of every sceptic as a result of their clarity; force of conviction and content. In the first tradition, the names of the Imāms that are found in the text of the formula are supposed to be recited in the thanksgiving prostration following every ritual prayer. This is where the worshipper calls upon his Lord, His angels and His creation to testify to a condensed version of his beliefs, which a worshipper must necessarily meet his Lord with. This includes his allegiance and devotion to the infallible Imāms from the Prophet's household and that he will love and obey them and disown and dissociate from their enemies. Furthermore, the relationship between the ritual prayer and mentioning the rightly guided Imāms and their excellence over creation is not hidden, for it lies in their teaching the creation the essential teachings of the faith.

From among these traditions are the following:

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[20] Translator's note: The chain of transmission between al-Kulayni and Sulaym bin Qays is as follows: ʿAli bin Ibrāhīm, from his father, from Hammād bin ʿIsa, from Ibrāhīm bin ʿUmar al-Yamāni and ʿUmar bin Uzayna, from Abān.

[21] This refers to Muḥammad al-Ḥanafiyya, the son of Imām ʿAli from a wife other than the Prophet's daughter.

[22] Al-Kāfi vol 1, pg 297.

The authentic tradition which Shaykh al-Ṣadūq reports with his chain of transmitters, from ʿAbdullāh bin Jundab, from Mūsa bin Jaʿfar (a.s), who said: 'Say (the following) in your prostration of thanksgiving: "O Allāh! Indeed I call upon You as a witness and I call upon Your angels, Your Prophets and Messengers and the entirety of Your creation as a witness, that surely You O Allāh are my Nourisher, that Islām is my religion, that Muḥammad is my Prophet and that ʿAli, al-Ḥasan, al-Ḥusayn, ʿAli bin al-Ḥusayn, Muḥammad bin ʿAli, Jaʿfar bin Muḥmmad, Mūsa bin Jaʿfar, ʿAli bin Mūsa, Muḥammad bin ʿAli, ʿAli bin Muḥammad, al-Ḥasan bin ʿAli and the Hujjat (i.e.Proof), son of al-Ḥasan are my leaders. Them I love and obey and from their enemies I dissociate."[23]

Another authentic tradition, which Shaykh al-Kulayni narrates from a number of his companions, from Āḥmed bin Muḥammad al-Barqi, from Abu Hāshim Dāwūd bin Qāsim al-Jaʿfariy, from Abu Jaʿfar the Second (a.s.) who said: 'Amīr al-Mu'minīn approached the Sacred Mosque (of Mecca) and with him was al-Ḥasan bin ʿAli who was leaning on the hand of Salmān. They entered and sat down, when a man, of pleasant appearance and attire approached them. He greeted Amīr al-Mu'minīn and sat down. The he said: "O Amīr al-Mu'minīn, I will ask you three questions. If you will answer them (correctly) then I will know that the community has turned away from your affair in what was prescribed and made incumbent upon them and that they are neither faithful in their worldly affairs nor in the affairs of the hereafter. However, if you are unable to answer them, then I will know that you and they are the same." So Amīr al-Mu'minīn said, "Ask me whatever you wish." So he asked: "Inform me as to where the spirit of a human being goes when he sleeps? And how does a human being remember and forget? And how does a son resemble his paternal and maternal uncles?"
Amīr al-Mu'minīn turned to al-Ḥasan and said "O Abu Muḥammad, answer him! So al-Ḥasan answered him, whereupon he said "I testify that there is no deity but Allāh and I will continue to attest to it, and I testify that Muḥammad is the Messenger of Allāh and I will continue to attest to it, and I testify that you are the trustee of the Messenger of Allāh and established as such on his authority" – and he pointed to Amīr al-Mu'minīn – "and I will continue to attest to it. And I testify that you (i.e. al-Ḥasan) are his ('Ali's) trustee and established as such on his authority" – and he pointed to al-Ḥasan – "and I testify that al-Ḥusayn bin ʿAli is the trustee of his brother and established as such on his authority after him, and I testify in favor of ʿAli bin al-Ḥusayn that he is the Imām by the command of al-Ḥusayn after him, and I testify in favor of Muḥammad bin ʿAli, that he is the Imām by the command of ʿAli bin al-Ḥusayn, and I testify in favor of Jaʿfar bin Muḥammad, that he is the Imām by the command of Muḥammad, and I testify in favor of Mūsa bin Jaʿfar, that he is the Imām by the command of Jaʿfar bin Muḥammad, and I testify in favor of ʿAli bin Mūsa, that he is the Imām by the command of Mūsa binJaʿfar, and I testify in favor of Muḥammad bin ʿAli, that he is the Imām by the command of ʿAli bin Mūsa, and I testify in favor of ʿAli bin Muḥammad, that he is the Imām by the command of Muḥmmad bin ʿAli, and I testify in favor of al-Ḥasan bin ʿAli, that he

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[23] Al-Waṣā'il Vol 7, pg 15. Translator's note: I have given hereunder the full text of the recital in Arabic for those who might wish to recite this text in their prostration of thanksgiving, in obedience to the suggestion of the seventh Imām.

اللهم اني أشهدك و أشهد ملائكتك و انبياءك و رسلك و جميع خلقك انك انت ا لله ربي والاسلام ديني و محمدا نبيي وعليا والحسن
والحسين وعلي بن الحسين ومحمد بن علي و جعفر بن محمد و موسى بن جعفر و علي بن موسى و محمد بن علي وعلي بن محمد و
الحسن بن علي والحجة بن الحسن أئمتي بهم أتولى و من أعدائهم أ تبرأ

is the Imām by the command of ʿAli bin Muḥammad, and I testify in favor of a man from the offspring of al-Ḥasan (i.e. the eleventh Imām), who is neither to be called nor to be named till his affair becomes manifest, so he will fill the earth with justice just as it was filled with tyranny, and peace be upon you O Amīr al-Muʾminīn as well as the mercy and blessings of Allāh." The he got up and went away.
(At that moment) Amīr al-Muʾminīn said "O Abu Muḥammad, follow him and see where he is headed for!"
So al-Ḥasan bin ʿAli (a.s.) went out and remarked: "the man had hardly placed his foot outside the mosque when he vanished and I didn't know where he had disappeared to! So I returned to Amīr al-Muʾminīn and informed him (about it). He said: " O Abu Muḥammad, do you know him?" I replied, "Allāh, His Messenger and Amīr al-Muʾminīn know better." So he said, "that was the Prophet K hiḍr."[24]

[24] Al-Kāfi vol 1, pg 525.

PART TWO.

TRADITIONS THAT SPECIFY EACH IMĀM INDIVIDUALLY.

Having mentioned the traditions, which contain the names of the purified Imāms, we will now cite specific traditions, which specify each Imām individually. These traditions sometimes mention the Imāms by their names and at other times allude to them by certain attributes or by indication. For example, some of the traditions mention direct commands, which imply the one ordered in the tradition to possess the station of divine leadership such as in the last testament of Imām al Bāqir (a.s.) to his son al-Ṣādiq (a.s). In this tradition Imām al Bāqir asks his son al-Ṣādiq to give him the funerary bath, prepare him for burial and enshroud him. Such a command is taken to be an explicit designation to the office of divine leadership for him since it is established through traditions as well as consensus that none but an Imām is able to carry out the last rites of another Imām.

Very few people, if any, are able to recognize such allusions or indications, except those who possess the ability to recognize such modes of expressions used by the Imāms. Thus, when Hishām bin al-Ḥakam heard the statement of Imām al-Kādhim from ʿAli bin Yaqṭīn that he (al-Kādhim (a.s.) said that ʿAli al-Ridhāʾ is the best of his children and that he had conferred on him his epithet, he concluded that al-Kādhim had designated al-Ridhāʾ to the office of divine leadership (Imāmate). Likewise, the transferring of the Prophet's weapon and books is also considered to be an indication of divine leadership (Imāmate) as well as miracles such as the testimony of the Black Stone in favor of the divine leadership of ʿAli bin al-Ḥusayn. This event took place in the context of the Imam's dispute with his uncle Muḥammad bin al-Ḥanafiyya. This event has been reported by al-Kulayni in al-Kāfi in the form of an authentic transmission.[25] The report goes, that after ʿAli bin al-Ḥusayn had challenged his uncle by claiming that the Prophet's weapon was with him and that al-Ḥusayn had bequeathed it to him, he invited his uncle to the Black Stone so that it may decide between them. So Muḥammad al-Ḥanafiyya addressed the stone first but received no reply, then ʿAli bin al-Ḥusayn addressed it and the Black Stone responded with the capability granted it by Allāh as follows: "Surely the bequest and the divine leadership (Imāmate) after al-Ḥusayn bin ʿAli is for ʿAli bin al-Ḥusayn." Thereafter, Muḥammad al-Ḥanafiyya relinquished his claim and affirmed and believed in the claim of ʿAli bin al-Ḥusayn.

In the second section of the previous part, traditions, which specify the Imāmate of the Imāms from Amīr al-Mu'minīn up until Imām Muḥammad bin ʿAli al-Bāqir (a.s.) were mentioned. In this part, traditions regarding the right to divine leadership (Imāmate) of the Imāms beginning from Imām al-Ṣādiq (a.s.) up until the Seal of the Imāms, the Master of the Age, May Allāh hasten his blessed reappearance will be considered. It will be sufficient to mention one tradition for every Imām, but numerous and different traditions with regards to the last Imām will be mentioned for extensive study.

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[25] Al-Kāfi vol 1 pg 348.

JAʿFAR BIN MUḤAMMAD AL-ṢĀDIQ (A.S.).

One of the traditions transmitted about the divine right to leadership (Imāmate) of Jaʿfar bin Muḥammad al-Ṣādiq (a.s.) is the authentic tradition which al-Kulayni reports in al-Kāfi, from…[26] Abu ʿAbdillah al-Ṣādiq (a.s.) who said: 'My father entrusted me with what was to be entrusted. When his time of death arrived, he said, "Call some witnesses for me." So I invited four witnesses from the tribe of Quraysh, one of whom was Nafiʿ the client of ʿAbdullah bin ʿUmar.[27] My father then commanded me to write as follows: "This is what Yaʿqūb[28] willed to his sons 'O my children! Allāh has indeed chosen this religion for you; so never die except as Muslims.'[29] Now Muḥammad bin ʿAli wills to Jaʿfar bin Muḥammad and commands him to enshroud him in the garment in which he (i.e. al-Bāqir) prays the Friday prayers, to attire him in his turban, to make square his grave and to raise it to the measure of four fingers. To remove from him his old clothes at the time of burial…"then he said to the witnesses: "You can now depart, may Allāh's blessings be upon you all."

When the witnesses had left, I said to him, "Father, what was the reason that you called for witnesses?" He replied: "My son! I hated for you to feel helpless and powerless and that it be said that 'he (al-Bāqir) did not make his bequest to him (al-Ṣādiq)', so I wanted this to serve as proof for you."[30]

As mentioned earlier, this is what a group of relevant traditions prove, and on the basis of which a consensus has been established that the funeral rites of an Imām are not undertaken except by an Imām like him, if he is present. The bequest is one of the distinguishing marks of the divine leadership from which the evidence of the explicit designation of al- Ṣādiq is obtained.

Mūsā bin Jaʿfar (A.S.).

From the traditions transmitted about the explicit designation of Imām Mūsā bin Jaʿfar to divine leadership is the authentic tradition reported by al-Kulayni in al-Kāfi, from…[31] Abu ʿAbdillah al-Ṣādiq (a.s.). Manṣūr bin Hāzim said to him: 'May my parents be your sacrifice, indeed, people are born and they die.[32] Therefore if you

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[26] Translator's note: The chain of transmission between al-Kulayni and al-Ṣádiq (a.s.) is as follows: ʿAli bin Ibrāhīm, from Muḥammad bin ʿĪsa., from Yūnus bin ʿAbd al-Raḥmān, from ʿAbd al-Aýla..

[27] Translator's note: This is one of the sons of the second Caliph ʿUmar bin al-Khaṭṭāb.

[28] Translator's note: This is a reference to the Prophet Yaʿqūb (a.s.), the father of the Prophet Yùsuf (a.s.) and the son of the Prophet Isḥāq (a.s), the son of the Prophet Ibrāhīm (a.s.).

[29] Sura al-Baqara verse 132.

[30] Al-Kāfi Vol 1 pg 307.

[31] Translator's note: The chain of transmission beween al-Kulayni and al-Ṣádiq (a.s.) is as follows: ʿAli bin Ibrāhīm, from his father, from Ibn Abi Najrān, from Safwān bin Jammāl.

[32] Translator's note: Literally the phrase is as follows – Surely the souls are brought into existence and made to pass away – or alternatively – a coming into and out of existence is destined for souls.

were to pass away, then who would be the Imām after you?' Abu ʿAbdillah replied: 'If that were to happen then the Imām will be this companion of yours' and he tapped the right shoulder of Abu al-Ḥasan (al-Kādhim) – in what I recollect – and he (al-Kādhim) was five years old on that day and ʿAbdullah bin Jaʿfar[33] was sitting there with us.'[34]

<u>ʿAli bin Mūsā al-Ridhā' (A.S.).</u>

Regarding the explicit designation of Imām ʿAli bin Mūsā al-Ridhā' (a.s.) to the office of divine leadership there is the following authentic report from Muḥammad bin Yaḥya, who reports from Aḥmad bin Muḥammad, who reports from Ibn Maḥbūb, who in turn reports from al-Ḥusayn bin Naʿīm al-Ṣaḥḥāf, who said: 'Hishām bin al-Ḥakam, ʿAli bin Yaqṯīn and I were in Baghdād when ʿAli bin Yaqṯīn said; "I was sitting in the company of al-ʿAbd al-Ṣāliḥ (i.e. Imām al-Kādhim (a.s.) when his son ʿAli came in. Al-Kādhim said to me: 'O ʿAli bin Yaqṯīn, ʿAli is the best of my children and I have conferred on him my epithet." Suddenly Hishām bin al-Ḥakam struck his forehead with the palm of his hand and said: 'Woe unto you, how do you say this?'[35] So ʿAli bin Yaqṯīn replied: 'By Allāh! I heard it from him just as I have reported.' At this Hishām bin al-Ḥakam said: 'He (al-Kādhim) was actually informing you that the divine leadership would devolve on him (al-Ridhā') after him (i.e. after the demise of al-Kādhim).'[36]

Here it is clear how Hishām bin al-Ḥakam, being well versed in theology, and aware of the indicative allusions of the Imāms regarding the subject of divine leadership and the qualities necessarily required in abundance in an Imām, was able to grasp what the Imam meant by his statement; which was to signify the designation of Imām al-Ridhā' to divine leadership. On the other hand, men like ʿAli bin Yaqṯīn despite their high status, were unable to recognise and grasp the same meaning and with the same ability.

<u>Muḥammad bin ʿAli al-Jawād (a.s.).</u>

Al-Kulayni reports an authentic tradition in al-Kāfi with respect to the right to divine leadership (Imāmate) of Muḥammad bin ʿAli al-Jawād (a.s.) from Muḥammad bin Yaḥya, who reports it from Aḥmad bin Muḥammad, who in turn reports it from Ma'mar bin Khallād, who said: 'I heard al-Ridhā' (a.s.) mention something and then he said; "What is your need for that? Here is Abu Jaʿfar! I have bestowed on him my

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[33] ʿAbdullah bin Jaʿfar was an older brother of Imām al-Kādhim (a.s.). He is popularly known as ʿAbdullah al-Aftāḥ, which means 'Abdullah the big footed.' The significance of mentioning the presence of ʿAbdullah bin Jaʿfar in this sitting where Mūsā bin Jaʿfar is designated as the next Imām is because some Shiʿas accepted him as the seventh Imām after the death of Imām al-Ṣādiq (a.s). This resulted into the coming into existence of the Fatḥiyya sect in Shiʿism. However ʿAbdullah bin Jaʿfar passed away within seventy-five days of the death of Imām al-Ṣādiq (a.s).

[34] Al-Káfi vol 1 pg 309.

[35] Translator's note: This seems to be an expression of surprised disbelief, perhaps similar to the contemporary expression of: "No way, did you really hear him say that?!"

[36] Al-Kāfi vol 1 pg 311.

status[37] and rendered to him my position." Then he said; "Indeed the young ones from among us, the people (worthy) of the House of the Prophet, inherit from the older ones, being exactly identical to each other."[38]

ʿAli bin Muḥammad al-Hādi (a.s.).

From the traditions which stipulate the right to divine leadership of Imām ʿAli bin Muhammad al-Hādi (a.s.) is the authentic tradition which al-Kulayni reports in al-Kāfi from ʿAli bin Ibrāhīm, from his father, from Ismāʿīl bin Mihrān who said: 'When_Muḥammad bin ʿAli al-Jawād left Medīna for Baghdād for the first time, I said to him at the time of his departure; "May I be sacrificed for you, but I fear for the safety of your life in this journey, so who has been bequeathed the responsibility of divine leadership after you?" He turned to me with a smiling face and said; "The disappearance which you fear is not destined for this year." When he left for Baghdād for the second time at the behest of Muʿtaṣim, I came to him and said: "May I be sacrificed for you, but you are leaving us, so inform me about the one who has been bequeathed the responsibility of the Imāmate after you." This time the Imām wept so hard that his beard got drenched with his tears. He turned towards me and said: "This journey is to be feared, the responsibility of the Imāmate after me will be with my son ʿAli."[39]

Al-Ḥasan bin ʿAli al-ʿAskariy (a.s.).

Explicitly clear traditions have been reported about the divine leadership of Imām al-Ḥasan bin ʿAli al-ʿAskariy (a.s.). From among them is the report which al-Kulayni reports in al-Kāfi from ʿAli bin Muḥammad, from Muḥammad bin Aḥmad al-Nahdiy, from Yaḥya bin Yasār al-Qanbariy who said: 'Abu al-Ḥasan (i.e ʿAli bin Muḥammad al-Hdi) willed to his son al-Ḥasan four months before his death and called me and a group of his clients to witness that.'[40]

Al-Ḥujjat bin al-Ḥasan al-ʿAskariy, the Master of the Age (a.s.).

As for the transmitted traditions regarding the divine leadership of Imām al-Ḥujjat bin al-Ḥasan al-ʿAskariy, the Master of the Age, may Allāh hasten his noble re-appearance, as well as regarding his attributes, the signs heralding his re-appearance, his helpers and the issues relating to his revolutionary movement after his re-appearance, these are exceedingly abundant, to the extent that special books and volumes have been written on this topic. However, as the aim in this treatise is to be succinct, mentioning a few will suffice:

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37 Translator's note: The literal translation of the phrase would have been; 'I have seated him in my place.'

38 Al-Kāfi vol 1 pg 320

39 Al-Kāfi vol 1 pg 323

40 Al-Kāfi vol 1 pg 325.

Regarding his explicit designation to the station of divine leadership, there is the tradition transmitted by Shaykh al-Ṣadūq from…[41] Muʿāwiya bin Ḥakīm and Muḥammad bin Ayyūb bin Nūḥ and Muḥammad bin ʿUthmān al-ʿAmriy,[42] that they said: "We were a group of forty men in the house of Abu Muḥammad al-Ḥasan bin ʿAli (a.s.) when he presented to us his son and said: 'This is your Imām after me and my successor to you. Obey him and do not divide and disunite after me in matters of your religion, for you will be destroyed. However, you will not see him after today." They said; "We departed from his presence and a few days later Abu Muḥammad passed away."[43]

Regarding the principle that faith in the Imāms and acknowledgement of all of them, is indivisible and that recognition of all the Imāms to the exclusion of Imām al-Ḥujjat amounts to naught and is similar to the rejection of Amīr al-Muʾminīn (a.s.), there is the tradition which Shaykh al-Ṣadūq records in his book Kifāyatul Athar from…[44] Mūsā bin Jaʾfar al-Baghdādiy, who said: "I heard Abu Muḥammad al-Ḥasan bin ʿAli al-ʿAskariy saying; 'It is as if I can see you disagreeing and entertaining contradictory opinions about my successor after me! Indeed the person who acknowledges the Imāms after the Holy Prophet but rejects my son is like one who acknowledges all the Prophets and Messengers and then rejects the Prophet hood of the Messenger of Allāh (saw). This is because obedience to the last one from us is similar to the obedience of the first one from us and the rejection of the last one of us is similar to the rejection of the first one of us. As for my son, he will experience an occultation during which people will entertain doubts and misgivings, except one whom Allāh protects and preserves."[45]

Shaykh al-Ṣadūq transmits from his father, who transmits from…[46] Abu ʿAbdillah al-Ṣādiq (a.s.), that he said regarding the speech of Allāh (swt) in the Qurʾān: "The day when some of your Lord's signs will come, faith shall not benefit any soul that had not believed beforehand…"[47] that "the signs (mentioned in this verse) are the Imāms and the awaited sign is the Qāʾim (may Allāh hasten his reappearance). Thus on that day a man's faith shall not benefit him if he had not believed (in the Qāʾim)

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[41] Translator's note: The chain of transmission between Shaykh al-Ṣadūq and the three gentlemen who report the actual incident first hand is as follows: Muḥammad bin ʿAli bin Mājilawayh, from Muḥammad bin Yaḥya al-Aṭṭār, from Jaʿfar bin Muḥammad bin Mālik al-Fazariy.

[42] Translator's note: This particular gentleman was the second special deputy of the Twelfh Imām (a.s.) during his minor occultation.

[43] Kamāl al-Dīn vol 2, pg 435.

[44] Translator's note: The chain of transmission between al-Ṣadūq and Mūsā bin Jaʾfar al-Baghdādiy is as follows: al-Ḥasan bin ʿAli, who reports from Aḥmad bin Muḥammad bin Yaḥya al-Aṭṭār, who reports from Saʿd bin ʿAbdullah.

[45] Kamāl al-Dīn, pg 291.

[46] Translator's note: The chain of transmission between al-Ṣadūq's father and al-Ṣádiq (a.s.) is as follows: Saʿd bin ʿAbdullah, who in turn transmits from Muḥmmad bin al-Ḥusayn bin Abi al-Khaṭṭāb, from al-Ḥasan bin al-Maḥbūb, from ʿAli bin Riāb.

[47] Sura al-Anʿām, verse 158.

before the Qāʾim's uprising by the sword, even if he had believed in his forefathers a foretime."[48]

Imām al-Ḥujjat (atfs) resembles the Prophet the most from among all mankind, and has the same name and epithet as that of the Prophet. This is according to what Shaykh al-Ṣadūq reports in Kamāl al-Dīn from his father and Muḥammad bin al-Ḥasan, and Muḥammad bin Mūsā al-Mutawakkil (all-together), who in turn report, from…[49] Abu Basīr, from al-Ṣādiq Jaʿfar bin Muḥammad (a.s.), who reports from his forefathers, that: "The Holy Prophet (saw) said: 'The Mahdi is from my progeny. His name and epithet are the same as mine. He resembles me the most from among all mankind, in respect of creation and character. He will experience a period of occultation, which will cause confusion and perplexity, such that people will go astray from their religions. At that moment he will reappear like a piercing meteor and will fill the earth with justice and equity just as it was filled with oppression and tyranny."[50]

One of the misfortunes among the people during his occultation is that some will doubt his birth. Shaykh al-Ṣadūq reports in Kamāl al-Dīn from…[51] Zurāra bin Aʿyān who said: 'I heard Abu ʿAbdillah (a.s.) say; 'Surely, the Qāʾim will have an occultation prior to his rising." I asked: "why will he have an occultation?" He replied; "because of fear" and pointed to his stomach. Then he said: "O Zurāra, he is the one awaited and he is the one regarding whose birth mankind will have doubts. From among them will be some who will say that he is still at the stage of conception while others will say he is hidden. Yet others will say that he has not been born and yet others will say that he was born two years before his father's death. But Allāh, Exalted and Majestic, loves to test the Shiʿas for 'it is through these means that the liars are filled with suspicions and misgivings.[52].'[53]

From the traditions substantiating the birth of the twelfth Imam are those, which report that he attends the annual Ḥajj pilgrimage and observes the people there. Those who have seen him include his special deputy during the minor occultation, Muḥammad bin ʿUthman al-ʿAmriy who saw him holding fast to the drapes of the Kaʿba. The importance of reports such as this is that it not only confirms his birth but also his ties with the people. The question of the Mahdi (May Allāh hasten his

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[48] Kamāl al-Dīn vol 2 pg 336.

[49] Translator's note: The chain of transmission between these three gentlemen and Abu Baṣīr is as follows: Saʿd bin ʿAbdullah and ʿAbdullah bin Jaʿfar al-Ḥimyari and Muḥammad bin Yaḥya al-ʿAṭṭār together, from Aḥmad bin Muḥammad bin ʿĪsa and Ibrāhīm bin Hāshim and Aḥmad bin Abi ʿAbdillah al-Barqiy and Muḥammad bin al-Ḥusayn bin Abi al-Khaṭṭāb together, from Abu ʿAli al-Ḥasan bin Maḥbūb al-Sarrād, from Dāwūd bin Hasīn.

[50] Kamāl al-Dīn vol 1 pg 287.

[51] Translator's note: The chain of transmission between al-Ṣadūq and Zurāra is as follows: Aḥmad bin Muḥammad bin Yaḥya al-ʿAṭṭār, who reports from Saʿd bin ʿAbdullah, who reports from Aḥmad bin Muḥammad bin ʿĪsa, who reports from ʿUthmān bin ʿĪsa al-Kilābiy, from Khālid bin Najīḥ.

[52] Translator's note: This phrase, which occurs in the tradition, is actually the last part of the 48th verse of Sura al-ʿAnkabūt. Perhaps the Imām is trying to say that it is only through such testing that the true and sincere in faith are distinguished from the liars and insincere sceptics.

[53] Kamal al-Din vol 1 pg 342.

appearance) is an issue on which all Muslims are unanimously agreed upon, as it is an issue regarding which many consecutively transmitted traditions have been received from the Prophet (saw). However the differences between the Muslims are with respect to the question of whether he will be born at the end of time as the non-Shiʿas claim or that he has already been born, and that his father is al-Ḥasan bin ʿAli al-ʿAskariy; that he is hidden from sight after his father had designated him, that a select group of his adherents saw him as in the tradition reported above in the context of the matter of his designation and that he will experience two occultations; a minor one during which he will exercise his duty of guiding the people through the means of his four special deputies and that he will reappear when Allah will permit him, which is the truth and which is the claim of the Shiʿas (adherents) of the Ahlul bayt (a.s.).

Shaykh al-Ṣadūq reports in al-Faqih by means of an authentic chain from ʿAbdullah bin Jaʿfar al-Ḥimyari that he said: "I asked Muḥammad bin ʿUthmān al-ʿAmariy (may Allāh be pleased with him), 'did you see the Master of this affair?' He replied in the affirmative and said: 'my last pledge / meeting with him was at the sacred House of God and he was saying; "O my Lord, fulfil that which you have promised me." And Muḥammad bin ʿUthmān al-ʿAmariy (may Allāh be pleased with him and may he be content with Him) said: "I saw him (may Allāh's blessings be on him) clinging to the drapes of the Kaʿba and saying: 'O Allāh! Avenge me from your enemies!'[54]

CONCLUSION.

Here, it is necessary to mention an important observation. The general situation in which, the Imams lived especially after the martyrdom of Imām al-Ḥusayn (a.s.), was a very difficult and oppressive one. The tyrants made every effort to 'extinguish the light of God with their mouths' and used to impose restrictive surveillance, lying in wait, seeking any excuse to use against them in order to annihilate them.

During the reigns of the later Umayyads and the ʿAbbāsids, these tyrants did not dare to kill them openly, yet they did attempt to do the same secretly. A testimony to this fact is what we find of their audacious attempts to poison the Imāms (a.s). These circumstances and situations experienced by the Imāms are not hidden from a researcher who delves into their lives and histories. It would suffice for the reader to simply look into the circumstances of the bequest of Imām al-Ṣādiq (a.s.) to his son al-Kādhim (a.s.). The ʿAbbāsid authorities were waiting to see whom he would appoint as his successor so that they could murder him. Thus al-Ṣādiq (a.s.) appointed five people as his successor and thereby lay to waste a potential opportunity for the ʿAbbāsids to assassinate his successor. Then there is what happened to our master al-Kādhim (a.s.) with respect to his imprisonment and murder as well as the oppression and persecution suffered by Imām al-Hādi (a.s.) and after him by al-Ḥasan al-ʿAskariy (a.s) and the authorities' efforts at arresting and murdering his successor Imām al-Mahdi (ajtf).

Thus, it was in such trying circumstances of oppression and dissimulation that the Shiʿa lived, whereby they were not secure with regards to their beliefs at a time when non-Muslims were secure in the lands of Islam even though they were misguided

[54] Al-Faqih vol 2 pg 306.

whilst the adherents of the Ahlulbayt were rightly guided. Revealing the names of the Imāms in such circumstances, especially the names of those Imāms who were to come in the future, as well as transmitting clear reports of their right to divine leadership among the narrators of Prophetic and Imāmic reports was an extremely dangerous exercise, both for the Imāms and the narrators themselves.

Despite these dangers the narrators preserved the reports for us – may Allah reward them the best of rewards – and transmitted them among themselves and to posterity. Through these traditions the proof against those who reject the Imāms is complete and those who believe can rely on these traditions and use them as evidence. This issue of the divine leadership (Imāmate) has become an undisputable part of the theology of the adherents of the Ahlulbayt (a.s.), rather a consecutively transmitted doctrine, unanimously transmitted through the centuries in general such that they are known even among their opponents as those who associate and love the purified Imāms and are distinguished by their title 'al Ithnā ʿasahariyya' (meaning the Twelvers) which is an indication of their belief in twelve Imāms. In fact, for the Shiʿa, the one who rejects even *one* of the Imāms or appropriates somebody else in their stead is not considered to belong to the true sect.

Moreover, as mentioned previously, mentioning the names of the Imāms was bound to the ritual daily prayer and the prostration of thanksgiving as in the authentic tradition transmitted by Ibn Jundub from Imām Mūsa al-Kādhim (a.s.). Perhaps what was intended by linking the names of the Imāms to the daily ritual prayers is that the believer remembers the Imāms every day and does not forget these pure souls or that others may not claim the absence of proof or designation for them or for some of them.

In the end we plead to Allāh, Glorified and Exalted, to reinforce in us their love and obedience in this world and that we should not be swept away in the currents of tribulations and doubts which the Imāms had foretold, in particular during the time of the occultation whereby the liars are filled with suspicions and the believers are strengthened. And that He should allow us to benefit from their intercession in the hereafter; verily He has power over all things and is dependable when He is supplicated to.

O Allah! Render us capable of fulfilling the demands of what you have acquainted us of the Truth, and if we fall short in our capacities, then make do with our deficiencies, with Your grace and blessings, O Merciful and Compassionate.

THE END.